

Community



Children in a changing parish make friends quickly, but their parents often fear new Negro neighbors.

An Informal Analysis of Changing Parishes

MRS. GRAY did not like the idea of Negroes moving into the parish. She had heard most of the stories about the drop in property upkeep and property values. Furthermore "you know they don't support their parishes."

However, Mrs. Gray belonged to a parish society which soon had a number of Negro members. In a relatively short time she came to know and like several of the ladies. Today when white friends cluck sympathetically, "Isn't it too bad that 'they' moved into your parish?" she answers, "Not at all. I've got many good friends among the Negro families who've moved into the neighborhood, and the Negro lady who rents a room in my home is a lovely person."

Get to Know One Another

What brought about such a difference in Mrs. Gray? (Not her real name of course.) In the opinion of a priest who has spent a number of years in the parish, "It was all a matter of people getting to know one another." We would agree wholeheartedly because such has been our experience at Friendship House.

It may be even more surprising to hear that in this particular parish a number of people who sold their homes tried to **buy them back** within a few months. They had gotten to know their Negro neighbors during the period before they actually moved, and they had also observed the neighborhood when returning to visit friends.

If all of this is true, why do we still have no really stable

interracial parishes in Chicago? I think we might attribute it to a number of things: social pressure, real estate pressure, the tremendous need of the Negro community for housing, and fear that the neighborhood is "going down."

Social Pressure

Those white people who have come to like their Negro neighbors and are reluctant to move often do so, however, because they fear that their friends will say, "Oh, do you still live in that neighborhood?" Staying in such a neighborhood is just "not done" if one can avoid it.

"But if you don't sell now, you will take a big loss on your property later." This is another big pressure—money. It works in two ways (both against integration) in a changing neighborhood.

In the first instance people are frightened into selling because they have been told about the really big loss they would suffer if they wait. It is a tactic employed by some unscrupulous real estate dealers, and countless families have lost money by selling to such dealers.

Property Values

In a relatively short while the tune has changed to "We are willing to pay \$500.00 more for your house than you could ever have gotten before." Contrary to predictions, prices have gone up instead of down as more Negro fam-

(Continued on Page 5)

COMMUNITY

(formerly The Catholic Interracialist)

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Friendship House, the publisher of COMMUNITY, is an organization of Catholic lay people, Negro and white, working to combat racial prejudice and discrimination and to express the profound unity among all men established by our common Creator.

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Progress in 12 States *The South*

THIS MID-SUMMER ISSUE of Community finds the country half-way between two school terms. At this point it is possible to review the past and to express certain hopes for the future.

Of the 17 southern states most affected by the Supreme Court decision of May 17, 1954, the seven border states (Texas, Oklahoma, Missouri, Kentucky, West Virginia, Maryland and Delaware) have taken the first steps towards a program of school desegregation; the five states of the deep south (Louisiana, Mississippi, Georgia, Alabama and South Carolina) are unremittently opposed to desegregation; and the five remaining (Arkansas, Tennessee, Virginia, North Carolina and Florida) have assumed a wait-and-see attitude.

Time and Progress

After two years this might at first seem to be very little in the way of accomplishment. Yet a close look at the total picture reveals certain hopeful tendencies.

The first is the progress made in the border states and in some others with a smaller Negro population. Apparently opposition from controlling white elements mounts in direct proportion to the number of Negroes living in the community. The smaller the Negro population, the less the opposition. In 12 of these states at least some steps have been taken towards complying with the Supreme Court order.

A second hopeful sign is the apparent ineffectiveness of various plans suggested by the recalcitrant states which attempt to supersede the integration order. Among these are the interposition theory—which shows no signs of being used—and Virginia's Gray Plan which seems to be dying of its own inaction and the exorbitant cost of putting the plan into effect.

And a third encouraging sign is the fact that Southern spokesmen such as William Faulkner and C. A. McKnight say that the South is aware that integration is inevitable, and that it is now just a matter of how and when.

Faulkner's Plea

Faulkner makes a plea in the June issue of *Harper's Magazine* for understanding and patience from everyone—North and South.

McKnight, who is editor of the Charlotte, North Carolina *Observer*, makes a similar plea in *Collier's*. He feels that the Southern moderate is the hope of the South and that the departure of these people from the platform of public opinion would be a tragic thing which might slow up integration for many years.

McKnight says that the moderate Southerner is being pressured from both sides to such an extent that he must either shut up or join the segregationists.

The Side of Justice

Granting that this is a difficult choice we wonder why the moderate must choose the resisting forces. Surely, he recognizes that the resistors are wrong, legally and morally, and that the NAACP, even though he may not approve of its tactics, is on the side of justice. The only solution would seem to be some sort of middle-ground organization. McKnight suggests that support for this group must come from "the millions of silent people in the South."

It is our conclusion that there is much reason to believe that integration will be accomplished. A start has been made. The goal, when achieved, will be a truly democratic society.

—E.H.

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"Present Day Role of the Lay Apostle"

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"Building Solid Foundations of Society"

Panel:

Lloyd Davis, Catholic Interracial Council

Dr. Paul Mundy, Loyola University

David James, Independent Voters of Illinois

Tuesday . . . July 10—

Evening of Recollection

Rev. Dennis J. Geaney, O.S.A.

Author of "You Are Not Your Own"

Thursday . . . July 12—

"The Christian Life"

A group discussion

Children Nobody Wants *Social Life*

THE LONGER WE WORK in the human relations field, the more we realize how evil and far-reaching are the effects of prejudice on human lives. This is especially true in the field of adoptions.

Over a million United States couples a year seek to adopt a child. Most of them will be unsuccessful—because for every 10 couples who would like to adopt, there is only one child available for placement. Only one white child, that is.

Number One Problem

For minority group children, the reverse is true. In New York, for example, there is only one Negro applicant for every 15 homeless Negro babies. Adoption agencies all over the country agree that finding homes for their Indian, Negro, Mexican or Oriental children is a number one problem.

These non-white children may be just as healthy, intelligent and appealing as the white child for whom 10 couples clamor. Yet chances are that they will never have a home of their very own.

Good Care Not Enough

They will never know the warm, affectionate parental love which psychol-

In this country the possession of a part-Negro great-grandfather automatically classifies the child as Negro. We heard of one little girl with blonde hair, blue eyes and "Nordic" features who was grade-school age before she was finally adopted. The reason—one parent was Negro, though light enough to "pass."

"And what if he gets married and has children?" the applicants ask. Apparently, in spite of the generally held genetic theory that a child, product of a white and a colored parent would be no darker than its darkest parent, many couples—and some social workers—still fear the emergence of a "coal black baby" in the second or third generation.

The Ideal Not Obtainable

What about children whose appearance definitely marks them as belonging to a minority race? Ideally they would find homes with families of their own race or with interracial couples so that both the child and parents could most easily identify with each other.

However, the facts show that these homes are not forthcoming at present.

Then would it not be better for a

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(Today Magazine)

ogists consider essential for healthy development. The care they receive from conscientious boarding parents is good, but it cannot compare with that a child receives in his own adoptive home.

And often, for various reasons of necessity, they are moved from boarding home to boarding home, which produces consequent feelings of insecurity.

The situation is even more poignant in cases of children with mixed racial backgrounds. Many, many children who are part white, part Mexican or Indian, could easily fit into an Italian or German home. But the applicants are scared off by the mere mention of a mixed racial background.

child to be adopted by parents of a different race? Occasional couples have successfully done this, have fully accepted the child as their very own.

A Solution?

This is something for agencies and prospective parents to consider. Certainly such a couple's main desire should be for a child, not to prove their own broad-mindedness. And there are many difficulties to be worked through.

Meanwhile the tragedy of 50,000 non-white children who need homes while one million white couples seek to adopt continues.

—M.L.H.

Birds of a Feather

ANNOUNCEMENT that the Ku Klux Klan is going to reorganize in Louisiana prompts an unkind little question. Could Catholics who believe in "keeping the Negro in his place" join the Klan on a part-time basis?

A full-fledged Klansman, we realize, is supposed to keep Catholics and Jews in their place as well as Negroes and that, of course, would be a trifle awkward for a Catholic. But maybe for those Catholics who love to discriminate, some little arrangement could be

worked out for part-time membership.

Perhaps they could wear half-sheets, burn flares instead of fiery crosses, keep only Negroes in their place. It wouldn't be as much fun, of course, as the broader, more universal hatred of a full Kluxer, but it would serve to put discrimination on an organized basis, bring together a lot of shrivelled hearts, and perhaps show some Catholics that they're not too far from Kluxers.

(From the Indiana Catholic and Record.)

Homes with Built-in Brotherhood *Housing*

It took Morris Milgram nine years to achieve his dream of an interracial housing development.

Houses For Sale

OPPORTUNITY TO PUT BELIEFS INTO ACTION

Live in unseg. community. Attractive new 3-bedrm. ranch homes just outside Philadelphia, \$11,990. New model has added playroom, den, powder rm. Near Phila. Interchange, Penn. Turnpike. 100% Mortgages Available. Tel. Elmwood 7-4325. Concord Park Homes, Old Lincoln Highway and Street Road, Trevose, Pa.

READERS of the *Saturday Review of Literature* were surprised by this advertisement in April, 1955. Behind these few lines of type lay nine years of work, heartaches and faith for a Quaker builder named Morris Milgram.

Milgram joined his father-in-law's construction firm 10 years ago with the understanding that the homes he built would be sold without regard to the race of the purchasers.

Here was a private builder convinced that open occupancy housing was possible. He believed that good homes, new homes, should be available to anyone who wished to buy them. A Negro should be free to buy this kind of home if able to pay for it and willing to assume the responsibility it entailed.

Homes Built Without Tax Aid

Milgram's dream has been realized in Concord Park Homes. They were built without tax assistance or other public aid—but only after many years of preparation and much discouragement.

A great deal of money was needed to build these 140 three-bedroom homes on one-fourth acre lots. Builders usually borrow money from banks, finance companies, or mortgage houses. This is not difficult for the ordinary builder, but it was impossible for Milgram.

For three years he went from banker to banker trying to borrow money for his projected open occupancy housing development. The bankers thought open occupancy was impossible.

"No White Families Will Buy"

Milgram always heard the same question: "How do you expect to sell new homes to colored families? You are going to have all Negro families and no white families will buy, or else you are going to have all white families and you can't sell to colored families, or you're going to have half your houses vacant."

In every case the banker expected to be left with a lot of houses on his hands that could not be disposed of. And no banker would invest money in new homes to be built for Negroes because immediately all other builders would refuse to build in that neighborhood because they too would feel that white families would not buy near Negro families.

Liberals Confess Qualms

When all hope of traditional financing was gone, Milgram tried getting loans from well-to-do liberals. They confessed to qualms about risking hard-earned cash in such a risky venture, and some even expressed doubts about its basic wisdom.

"It really took it out of me for a while," admitted Milgram, "when some prominent pacifists and Quakers 'wondered' whether the Negroes weren't happier living by themselves."

George Otto Heads Corporation

In 1952 Milgram was joined by George E. Otto of Newtown, a leader in the Society of Friends and head of a construction company with 20 years' experience in community development. Together they organized a pool of risk

capital to back open occupancy. They formed a corporation of more than 65 persons, mostly Quakers, who over-subscribed the \$100,000 capital stock issue.

A 500-acre plot at Trevose, a mile north of Philadelphia's city limits, was obtained, and construction began on the first of the 140 homes.

"Enclave to Itself"

The site was picked to avoid community antagonism. Otto calls it "an enclave to itself." It is bounded chiefly by the Pennsylvania Turnpike, the Baltimore and Ohio Railroad, open land, a cemetery, and a small group of homes occupied by Negroes for 20 years.

"We've had some mild kicks from people in Trevose," Otto says, "but they've been much milder than if the

five homes to Negroes for every one that we sold to a white, even though we were directing our heavy sales promotion to white 'liberals.' We faced the prospect of helping to perpetuate the ghetto-type, all Negro community, when what we wanted was an integrated section."

Unwritten Policy

Today there is an unwritten sales policy that keeps occupancy at approximately a 55-45 ratio, with whites predominating. "We don't like it," say Otto and Milgram, "but what's the alternative?"

Purchasers have agreed that all sales be handled by Concord Associates, so that the community will continue as planned.



This attractive ranch house in Concord Park is available to any buyer, regardless of race.

developments were across the street from them."

Troubles Just Starting

Otto and Milgram's troubles were not over once the homes began to be built. Milgram found that only about 347 new homes in the nine-county metropolitan area of Philadelphia had been open to the non-white buyer up to the end of 1953.

In 1950 the Philadelphia Commission on Human Relations had reported that out of a total of 140,000 units constructed since 1946, less than one per cent were made available to Negro purchasers or renters. During this same period almost 23,000 Negroes bought second-hand homes in Philadelphia under terms which were customarily more demanding than those required for new housing.

Sub-Standard Dwellings

"In 1940 there were 26,348 sub-standard dwellings occupied by Negro families," read the Commission's Report. "By 1950 the number had increased to 33,471, again largely as a result of housing supply not having kept pace with the population growth."

Concord Park's 140 attractive, new and modestly priced homes were the only such homes available for Negro purchasers in the Philadelphia area. Scores of new developments competed for the white purchaser.

The market pressure of home-hungry Negroes is so great that the usual fate of "open occupancy" projects is to wind up nearly 100 per cent Negro. Otto and Milgram were determined that this should not happen to Concord Park.

Hard to Find White Buyers

Said Milgram: "Our problem—we don't want to kid anyone—is finding white purchasers. We hated the idea of a quota. At first we refused to establish one even though we were afraid we knew what would happen."

"Within six weeks we could have sold

In an effort to locate potential white buyers Milgram arranged for a study by students at Haverford College who mailed 12,000 questionnaires.

Sixty-six per cent of respondents from "liberal" lists said they believe in open occupancy and would move into such a tract if convenient.

Pacifists Favor Open Occupancy

Ninety per cent of the pacifists replying endorsed open occupancy.

Among people picked from suburban telephone books, only 15 per cent believed in open occupancy. Only 10 per cent of phone book names inside Philadelphia endorsed it.

The study also indicated that white-collar people are perhaps twice as ready as blue-collar people to accept open occupancy.

Search for White Buyers

Milgram and Otto now began to search for white buyers in earnest. Twenty-five thousand pieces of direct mail advertising were sent to members of Church and civic groups on record in favor of democracy in housing. Ads were placed in papers and magazines.

However, most of the white buyers have been attracted by personal contact and word of mouth. There are enough of them so that Otto and Milgram won their battle for an interracial housing development.

George Grier, the first white man to move in, said some potential buyers were "inhibited by fear." He recalled one prospect, a former co-worker at Franklin Institute (where Grier is a research psychologist), was afraid he would cut himself off from pay raises and promotions if he moved into Concord Park.

Why Do People Come?

Why do people come to Concord Park? Basically because it's a fine value. The builders felt that a prime requisite for success in selling integrated housing was to give purchasers

as good or better a house for the money as that offered elsewhere. Occasionally there are added reasons.

Take the case of the veteran whose life was saved by a Negro at Iwo Jima. One day when his benefactor was passing through town, the veteran invited him to his home in Philadelphia. As a result he was given notice to move—he had entertained a Negro at his home. When he saw and liked Concord Park and learned that here was a community where he could choose his own friends, another sale was made.

Catholic Family Eager to Move

Another family shortly to be installed in their new Concord Park home eagerly await moving day. Catholics of deep religious conviction, they refused to participate in the community organization where they owned their own home because the organization's constitution specifically stated that members must be white. They look forward to being wholeheartedly active in Concord Park's community life, where they feel they can give true meaning to Christ's admonition, "Love thy neighbor as thyself."

Refugees Come

A couple of refugee families came to live at Concord Park because they felt that they and their children would, in that type of community, be judged on their own merit as individuals, rather than by a foreign accent.

Living at Concord Park is a surgeon, just retired from a lifetime of active service in upstate New York. As a scientist he wants to enjoy his retirement among people who appreciate, as he does, that physical man is pretty much the same regardless of race and entitled to the same treatment.

Just Ordinary People

Not all the sales have a dramatic history. Most of the purchasers are just ordinary people who liked the house and thought it was a good value dollar-wise. Some, Negro as well as white, have admitted having had qualms when they moved in, but say they now find all their neighbors equally human and equally good friends.

Encouraged by the success of this development, Concord Park's builders are now erecting a new group of just 19 homes, Greenbelt Knoll, Holme Avenue, one mile east of Pennypack Circle, Philadelphia, of unusual contemporary design and in a somewhat higher price bracket.

On the basis of Concord Park's experience, other building corporations in various parts of the country are now planning open occupancy projects. Morris Milgram's venture has encouraged people all over the country to "put beliefs into action."

—Mary Clinch

Miss Clinch, a former F.H. staff-worker, is an employment interviewer for the state of Illinois.

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Views

Integration in San Antonio

A SOUTHERN TEXAS TOWN with a population of 400,000 is showing how integration can be accomplished without the disorder and violence so many people fear. Through the legislative action of its city council, San Antonio has integrated its schools, buses and swimming pools within the past three months.

Integration of Catholic schools had already been achieved by the decree of

Archbishop Lucey, and this success gave the public school board courage to do the same.

Integration of the pools was begun when two Negro boys passed through the turnstiles of a pool shortly after it opened.

Although only about seven per cent of the population of San Antonio is Negro, such action should be an example other Texas towns can imitate.

Congressmen Defeated

IN THE North Carolina primary last May two of the three congressmen who refused to sign the Southern Manifesto were defeated in their attempts for re-election. The defeated candidates were Representatives Dane and Chatham. Dane, a 20 year veteran of the House of Representatives, said he assumed the manifesto issue was the chief reason for his defeat.

"The stand I took I feel was right,"

he said. "In all sincerity I could not have done otherwise. . . . I made it, I felt, in the best interest of the state and country."

Representative Cooley, chairman of the House Agricultural Committee, was the successful member of the trio.

All three of the candidates said that they thought the manifesto too bitter. Each has said that he prefers a "moderate" approach to desegregation

Neighbors Break Bread

MY NAME is Carrie Jones, and I want to tell you about the block club my mother belongs to. This club started as an idea back in November, 1954. My mother and some of the people on her block wondered what they could do to become friends and to be good neighbors, particularly since this was an interracial neighborhood.

A few of them started to meet regularly, and gradually more of the neighbors joined them. Of course not everybody on the block belongs to the club. In fact, some of the present members were opposed to it at the beginning.

For instance, one woman in the block had her purse snatched on the way home from work one night. She screamed and one of her Negro neighbors, who is a member of the block club, ran out to help her. He couldn't catch the thief so he returned to the woman and helped her to his home where he called the police.

Opposed to Negro Neighbors

Some weeks later, the lady told her story at a meeting of the block club.

"I was against Negroes moving into our block," she said, "because I thought that there would be more crime with them coming in. But the other night, it wasn't a Negro who took my purse, it was a Negro who helped me out when I was in trouble. I'm very grateful to Mr. Williams for his help. I know now that we can all be good neighbors if we only try."

This woman is now one of the most active members of the block club which, in its year and a half of existence, has gotten more lights for the streets and improved garbage pickup service. Members of the club have helped and encouraged one another to keep clean and attractive yards.

Round Robin Dinner

Recently, my mother's group decided to interest more people in its activities. After much discussion the club decided to sponsor a "round robin" dinner. This is a dinner where everybody goes from one home to the next and eats the food that that family has prepared.

"I don't know exactly how to set this thing up," commented my mother, "and I'm not sure how successful it will be. Do you think it will make an impression on the other families in the neighborhood?"

"I don't know," Mrs. Whitlowe replied, "but I hope that it will interest them in joining our group."

State Street Chicken

Somebody asked my mother what she was going to serve.

"State Street chicken and black-eyed

peas," she said. *Social Life*
"What's 'State Street chicken?'" someone else wanted to know.

"Just plain old neck bones," my mother replied. At the dinner they found out she was only kidding because she served turkey.

I attended this dinner with my folks and all I can say is that it was a lot of fun.

We started at my mother's house and ate just a little bit because we wanted to save some room for the other places.

Next we went to the home of an Italian family where we had a little wine and some spaghetti.

From there we went to the home of a Spanish family where we were served Spanish food and drinks. Then we proceeded to the next family and so on until we completed our rounds and returned home.

Welcome Signs

The thing that my sister said she liked about most of the homes was "the welcome signs that they had on their doors. Sometimes you didn't even have to ring the bell. And they weren't afraid of strangers either."

This last remark was prompted by the fact that not everyone who ate dinner was a member of the block club. Some of the diners were just curious onlookers who wanted to know what this was all about. When they found out they joined the group and went the rest of the way with us.

We were at each of the homes for only a little while, but we were there long enough to get acquainted with all of the family. Most of the homes had things for the children to play with.

Not a Stranger

We got home about 10:30. It had been a long day since we started our rounds about 3:00 in the afternoon. But it seems to me that this is one of the best things the group could have done.

One of the members of the club later said, "A lot of my family and friends told me that this was a crazy thing that we cooked up and that it wouldn't work. But they were quite surprised at the outcome and they enjoyed it very much."

Our "round robin" dinner made many people think about this idea that all races can live together as neighbors. The stranger who came to this affair found out that he wasn't really a stranger but a neighbor and a friend.

—Carrie Jones

Carrie Jones has been a staff worker at F.H. in Chicago for three years. In recent months she has been active in organizing block clubs.

Stereotyped Songs Banned on TV

SONGS considered offensive to members of minority groups are banned by three major television networks: NBC-TV, ABC-TV and CBS-TV. While the policies of the networks vary, all are on the alert to keep offensive material from being televised.

CBS banned "Sam, You Made the Pants Too Long," feeling that it offended Jews by its contribution to creating a stereotype. NBC did the same thing in banning the song "Old Black Joe" from network use.

Such terms as "chink," "darkies,"

"niggers," "mammy" and "Jap" have been replaced by more appropriate terms or phrases. NBC outlawed black-face routines and roles of stereotyped Negroes and Italians.

Bob Woods of the West Coast continuity department of NBC-TV told *Variety*, the show world publication, that "we delete any material which we consider derogatory to any minority group. Our outlook on society is supposed to enlighten the rest of the world, and NBC wants to present that intelligently."

Alabama Bars NAACP

THE National Association for the Advancement of Colored People was ordered by a state court to stop doing business in Alabama. Circuit Judge W. B. Jones issued a temporary injunction at the request of the Attorney General. The restraining order will remain in effect "until further order of the court."

The Attorney General charged the NAACP with helping to organize and finance the six-month old Negro bus boycott in Montgomery and with employing or "otherwise" paying two Ne-

gro women to seek enrollment at the all-white University of Alabama. Those and other actions the attorney general declared "are causing irreparable injury to the property and civil rights of the residents and citizens of the state of Alabama."

In New York, Roy Wilkins, executive secretary of the NAACP, said the NAACP "did not organize the bus protest, and did not employ the two Negro women to enroll at the University of Alabama."

—Cliff Thomas

Fred



CHRIST



FRED JONES is a quiet and perceptive man of 43. He, his wife, and their two children live on Chicago's near north side. During the day he works full time as an inspector at a soft drink bottling company. At night he paints and sketches in the family apartment or in the studio which he sometimes shares with a fellow artist.

A Gullah Influence

During his three year enlistment in the Navy he did research among the Gullahs of the sea coast region of South Carolina. The dialect and customs of the Sea Islands and coastal area of South Carolina developed during the period of isolation which existed from the end of the Civil War until the 1920's.

Many of Jones' works depict the Gullah culture; as for example, the Madonna and Child reproduced here.

Jones and his wife, and their two children live on Chicago's near north side. During the day he works full time as an inspector at a soft drink bottling company. At night he paints and sketches in the family apartment or in the studio which he sometimes shares with a fellow artist.

Function

In a recent issue of the *Chicago Tribune*, Jones' work was featured. The article described his work as a function of the Gullah culture, and mentioned his research in the Sea Islands of South Carolina.

Mr. Jones is a quiet and perceptive man of 43. He, his wife, and their two children live on Chicago's near north side.

Analysis of Changing Parishes

(Continued from Page 1)
ilies begin to move in. The limited supply and large demand for housing among Negroes is sending the price up.

A friend who lived in such a neighborhood told us that this pressure is very difficult to withstand. Dealers continually hound you, calling at all hours of the day and night, offering an extra \$500.00 or \$1,000.00 for your house. Even if you've decided to stay, the extra money can look awfully good.

(Of course the dealer adds on his profit before the house actually reaches a Negro family.)

It would be a mistake, however, to presume that if there were no unscrupulous realtors, we would have stable interracial neighborhoods. Since Negroes cannot get badly needed housing in all areas of the city, they necessarily fill up any particular area that does open to them.

A Change Is Needed

This illustrates perhaps better than anything else that the problems of keeping a stable interracial community, like many another problem, cannot be solved just within parish boundaries.

Until there is a change throughout the city and suburbs so that Negroes have real freedom of movement, there will continue to be rapid change in the available areas—the fringe areas around the Negro community.

Negro Migration

The opinion has many times been expressed, "If 'they' would just stop coming to Chicago in such large numbers we could work out harmonious relations with the number already here." If a rapid population shift is not good (although Chicago continues to need a large labor force) something needs to be done nation-wide so that in all of the sections of the country where Negroes are living, their economic and civil rights are respected, and their desire to leave that area diminished.

One does not need to guess at why many Negroes would want to leave Mississippi, for instance, after the terrible events of last year, and these events represent nothing new in the pattern of race relations there.

Racial Myths

But to consider again the parish itself. We still have many people who

never wait to know their new neighbors because they believe so firmly the racial myths. The story is told that Negroes do not take care of property, that as soon as Negroes move in the crime rate goes up, and also that they do not support their parish.

Neighborhood Upkeep

It certainly is true that some Negroes living in rented slum dwellings do not work to maintain someone else's property which was already falling apart when they moved in. I wonder whether anyone else would either? However in an area of Negro home-owners, even just a block long, we witness the same care as among other home-owners.

In one neighborhood most of the alleys were paved, but one was not. Imagine the surprise of the white residents, who were expecting slum conditions to follow on the heels of the first Negro residents, when those first few residents joined together and immediately had that alley paved.

Crime Rate

The truth about the crime rate is simply this. There does seem to be a tie-up between over-crowded neighborhoods with many broken homes and some kinds of crime. This is true no matter what the racial group. Also in the three areas in Chicago where there is the lowest crime rate there are substantial numbers of Negroes. This would not be true if Negroes always brought a crime wave with them.

Parish Contributions

For those who believe that Negroes would not contribute to the parish comes the fact—in cold figures—that in one particular parish the contributions were one-third greater per person than they had been. The Negro Catholic families were giving generously to the parish. Naturally the total sum was less than previously because most of the Negro families moving into the area were not Catholic.

However the mere recitation of facts such as the ones given above will not change people's minds. We asked a number of priest friends who are or have been located in changing parishes, what could be done.

Some felt that the social pressures and the real estate pressures are so great that almost nothing can be done to maintain an interracial community on a local level, especially after the proportion of Negro families is more than 50 per cent.

Contact Between Parishioners

Another priest, however, felt quite strongly that something could and should be done, beginning a number of years before any Negro family moved into the parish.

The principal thing was to multiply contacts between parishioners and individual Negroes. To give people an op-

portunity to discover that racial differences turn out to be very minor things. To discover that they are going to like and dislike individual Negroes just as they like and dislike individual white people.

Quite a bit can be done to multiply these contacts. In one parish, speakers who happened to be Negro were invited from time to time to address various groups.

At district meetings of parish societies white and Negro people from different parishes can meet to discuss how to make their societies better, and themselves better Catholics. Having discussion groups in the parish talk about good race relations as a part of living the Faith, is another possibility, one to be tried soon in some parishes.

The Mystical Body

This particular priest also felt that sermons on the Mystical Body, our close union with one another in Christ, should be given well in advance. Surely it would make a tremendous difference in any parish if each person thought deeply about Christ's command to love one another as he loves us.

Then when the first Negro family moved into the parish, there would be immediate acceptance as fellow parishioners if they were Catholic, and an immediate effort to be friendly and neighborly if they were not.

Negro Population

We need to face the very real fact that the Negro population of northern cities is going to continue to increase. At the present time 300,000 Negroes are leaving the South every year to seek opportunities in such cities as New York and Chicago. They are going to be living within the boundaries of more and more parishes. That is simply a fact. The question is—how are they going to be welcomed as they come within that parish?

The Christian Answer

Father Hugh Calkins once posed that question and this is the answer he gave: "We must meet our new neighbors as Christ would. Meet and love them as persons, and individuals whom we can help and who can help us reach heaven."

It seems to us that Father Calkins gave the only answer a Christian can give. If we do this, we will be well on the way toward the day when we no longer think in terms of "white" parishes, "Negro" parishes, or "changing" parishes, but simply parishes, a part of the Mystical Body where people are growing in their love for Christ and one another.

—Ann Stull

Ann Stull teaches at a Chicago public school.

Who's on First?

IT IS NOT POSSIBLE to write a story about how a championship team took members of different racial and religious backgrounds and welded them together into a smoothly working unit, because race and religion had nothing to do with getting the team together. The manager of Brooklyn did not say, "We can have just one Jew on the squad, and three Negroes, and only one Italian, because we already have one in the outfield."

Had the Brooklyn team been assembled on a quota basis as so many thousands of American business teams are assembled—Brooklyn would have been just another baseball team. . . .

The lesson of the high cost of discrimination is harder to learn in business because you don't have a won-lost column, nor championship playoffs to measure your success. Sometimes it is years before the rot that infects an organization which practices discrimina-

tion is felt in a tangible way.

There is discrimination in this country in businesses, in colleges, in medical schools, in laboratories, in housing. But it is diminishing. The very survival of this nation, the health of our children, have been determined in part by the absence of discrimination.

Dr. Jonas Salk is Jewish. What a tragic, immeasurable loss it would have been to the world if Dr. Salk had been one of the thousands of his faith who were denied a medical education in the United States because of their religion. The entire story of his scientific work, leading up to the perfection of the Salk vaccine, is the story of teamwork, of cooperation between men of all faiths.

(From "Who's on First?" by Jack Mabley.)

This pamphlet by a Chicago Daily News sportswriter may be ordered for 25 cents from Public Affairs Pamphlets, 22 East 38th Street, New York 16, New York.

Jones



Jones came to Chicago 13 years ago and has spent seven of those years attending evening courses at the Chicago Art Institute.

He likes best to work with water colors and has won prizes at various shows and exhibitions. Last year his works claimed five of the prizes in a show at Atlanta University.

Function of the Artist

In a recent issue of *The Catholic Messenger* Father E. M. Catich says, "The function of the religious artist of every age is to state the eternal truths of Christianity in new, fresh, acceptable terms accommodated to the true devotional needs of his particular audience. . . ."

Mr. Jones' religious pieces are an exciting venture into this area.

—Eugene Huffine



MADONNA AND CHILD

Portland: ^{Organizations} Fifth Birthday Party

TO CELEBRATE the fifth birthday of Portland Friendship House, our acting chaplain, Rev. Francis Steinkellner, offered Mass for Friendship House and its work and those who have helped the work—on the staff, as volunteers, or as donors of prayers and material help.

Art Exhibit

From 3:00 to 7:00 that afternoon friends wandered about the house, enjoying or wondering at the art exhibit loaned by Father John Domin.

Then people filled every available chair and standing space to hear our chaplain, Rt. Rev. Msgr. Thomas J. Tobin, say some very encouraging things about F.H. and the human relations picture in Portland.

"Don't go into things with preconceived notions of what is there. Find out the real situation and then work to improve that," he told the group.

Open Occupancy in Housing

Msgr. Tobin also said he believes anyone can move into any part of Portland if he has the money needed, although he heard of a Japanese doctor who was refused a home in a town near Portland though he had \$21,000 cash to pay for it.

Monsignor asked any people who had difficulty getting a house for reasons of unjust discrimination to come to him and he would see what could be done about it.

F.H. Makes a Survey

In connection with this housing situation, F.H. conducted a survey during April. Peter Loftus, Henry Woods, Dennis McGrath and Mabel Knight interviewed about 200 families in the neighborhood of the House.

They discovered that on the whole our section is an interracial one where most people own their own homes and intend to stay. However, we found a number of people who are interested in buying homes in other parts of the city, particularly low-cost homes.

We reported our findings to the Coordinating Committee on Minority Housing of which Mrs. Mary Winch is chairman. William Thompson of the N.A.A.C.P. and Peter Loftus were assigned to work with these people who are interested in buying homes and to help them if necessary.

Peter was told of some employment

problems among Navajo workers who do not speak English very well. He found some grounds for complaint and reported them to the Fair Employment Practices Division of the state Bureau of Labor. Russell Peyton was appointed to investigate the situation.

A Get-Together in Frisco

California friends will gather round, we hope, on Saturday, June 30, in the late afternoon at Ruth Cravath's studio at 716 Montgomery Street in San Francisco. This is very near the famous and picturesque Chinese section of the city.

The studio and stoneyard (originally a patio) will be a wonderful place for a get-together of F.H. friends—new and old. Mrs. Cravath made our beautiful



(Ken Shue)

Vol Elizabeth Moylette and Fern McCoy in Portland F.H. library.

terra cotta Blessed Martin which is the most prized possession of Portland F.H. Sargent Johnson, a Negro sculptor, will exhibit some of his work also.

With the tea at Ruth Cravath's we will be killing two birds with one stone as Peter Loftus and I will attend the N.A.A.C.P. convention from June 26 to July 1 in San Francisco.

—Mabel Knight

Miss Knight is director of F.H. in Portland. She was previously director of New York house and editor of COMMUNITY.

Chicago: ^{Friendship House} Staff Study Mornings

LAST FALL the F.H. Council at the annual meeting decided to have a weekly study session for all staff workers.

"There should be a constant deepening of knowledge," Father Daniel M. Cantwell, Chicago chaplain, observed, "and a thirst for knowledge developed in staff workers." It was on this premise that the study course was begun.

What's the Consensus?

The consensus after eight months' operation?

"I read a lot of things I'd never get to otherwise." "Stimulating." "Talking these ideas over with others on the staff deepens my understanding. It also develops a real community of interest—interest about important things—among the staff workers."

"Many important things we've read which none of us might otherwise ever have happened on." "A good discipline." "Makes the rest of my reading and study go together better . . . gives it a framework."

What do we study and discuss?

Heaven Is Life With God

The first four months' outlines (prepared by Father Cantwell) began with the Life of Heaven ("Heaven is not warm lakes, streets of gold, unending feasting. Heaven is life with God, life in God, living God's life.") Then, how this life—begun here and now—raises us, "divinizes us to the very roots of our being," as Msgr. Reynold Hillenbrand expressed it in one paper we studied.

Next, we thought over and talked over, and prayed and meditated over the exact nature of our union with God—how God possesses us, the new relationships set up between the Lord of the Universe and an insignificant creature: God's temples—God's sons—God's friends. The new powers given to our intellect and will, the divine virtues of faith, hope, and love. And finally, the history of this life, from Adam and his Fall to the New Adam Who extends through space and time in His Mystical Body.

The Lay Apostolate—A Duty

During the past several months the studies have been on articles and talks dealing with such subjects as the role of the Church, its mission; the lay apostolate, apostolic charity. We have read

and discussed, for instance, Cardinal Gracias' talk to the 1951 World Congress of the Lay Apostolate. "The lay apostolate is not a luxury of devotion," the Cardinal states in his introduction. "It is a plain duty, which lies upon each of us according to his ability."

Pope Pius XII's address to the Consistory for newly created Cardinals—an address 10 years old, but as significant today as when it was given—describes "The Church—Foundation of Society."

Laity Are in Front Line

"The Church must today, as never before," the Holy Father says, "live her mission; she must reject more emphatically than ever that false and narrow concept of her spirituality and her interior life which would confine her, blind and mute, in the retirement of the sanctuary. . . . Under this aspect the laity are in the front line of the Church's life."

Further points on the Church's mission were made in Father John Courtney Murray's article: "This doctrine, which teaches detachment from the world, cannot be made the pretext for disengagement from the world's problems."

Apostolate of Penetration

And Msgr. Pietro Pavan of Rome, addressing last winter's first Asian Congress for the apostolate of the laity, clarifies concepts, with his term for the lay apostolate in the temporal field (as contrasted with ecclesial)—"apostolate of penetration."

"Apostolic action of Christian penetration," the Monsignor states, "is not confined to statement of revealed truth or of universal principles. It tends, on the contrary, to apply such principles to concrete cases . . . application (that) is always, or almost always, contingent and problematical. . . . (Lay people) must apply these principles on their own responsibility."

Important studies, these. This is an important part of our work at Friendship House. And we believe that the fruits of this study will make us more worthy apostles, in the service of the Lord.

—Mary Dolan

Mary Dolan, who has been with F.H. for five years, is director of the Chicago House.

New York: ^{Civil Rights} Civil Rights Rally

ON MAY 24 some 20 thousand people crowded into Madison Square Garden for the Civil Rights Rally. These people were firmly united in belief in the unity of all men and willing to publicly protest the treatment of non-white peoples in North and South alike.

The most moving part of the whole rally, which was filled with moving and exciting events, was when a big elderly Negro with the soft slur of Mississippi on his tongue got up and humbly and sincerely told his story in his own words, without a script. The evening here at the Garden—with such personalities as Eleanor Roosevelt, Tallulah Bankhead, Autherine Lucy Foster—belonged to Gus Courts.

Bigots Threaten Courts' Life

A hush fell over the audience as this man related his white persecutors' threat to kill him as they had his friend Reverend Lee if he persisted in fighting for his human dignity.

When Courts told his response: "Well, then, I'll just die a hero like he did," a thrill ran through this sophisticated New York crowd.

March for Justice

Friendship House felt particularly proud of the success of the rally. For five successive Saturdays prior to the rally, we joined with other interested groups, meeting at the Brotherhood of Sleeping Car Porters, then fanning out over designated areas of the city to distribute literature, posters or just silently march bearing placards publicizing the rally.

As we look back on the first six months in our new home, we realize how many new friends we've made.

Making New Friends

We spent a couple of afternoons with people from the Anti-Defamation League, swapping literature, discussing over-all problems and ways we might work together. We saw some of their wonderful educational films on brotherhood. These afternoons, more than worthwhile in themselves, give promise of a stronger tie of mutual cooperation in the months to come.

Our membership in the Committee for Civil Rights in East Manhattan, though new, has kept us particularly

busy. We've spent a lot of time helping to do a qualitative analysis of their National Open Occupancy Survey Questionnaires, attended several technical meetings and done some clerical work for them.

We Work With Urban League

The Urban League and Friendship House, who have frequently worked closely together, are particularly interested in a proposed housing project here in Harlem. Together we discussed the formulation of a population study of the area. This study would help to plan housing to fill the needs of the people living here presently, as well as housing that will promote brotherhood rather than further racial ghettos.

This is the application of the corporal work of mercy—to shelter the homeless—twentieth century style. In our complex and pluralistic society, the individual approach to a problem of such magnitude is all but lost in effectiveness.

Study Sessions

Our most important work of all has been the intensive study and discussion on the role and nature of the laity, with particular application to Friendship House.

As we go into our second six month in the new Harlem Friendship House, we aren't certain what roads will open

up to us or what activities we will find ourselves in, but we will continue to hear the words of Dr. M. L. King: "On the road to equality, if you can't fly, run; if you can't run, walk; and if you can't walk, crawl. But keep moving!"

—Jean Hogenmiller

Jean is a staff worker in New York.

Professor Paul Tagita of the Catholic University, Nagoya, Japan, will present his illustrated lecture on Secret Christians at the Portland Friendship House the evening of August 9.

Professor Tagita, a distinguished historian, is perhaps the greatest living authority on the Hanare or Hidden Christians of Japan. He has spent 25 years investigating their history, liturgical customs and ways of life. He is an authority on the so-called Christian century (1550-1649) when Japan witnessed the conversion of hundreds of thousands to the Faith.

Professor Tagita's photographs and tape-recordings illustrate a chapter on Christian missionary endeavor which is without parallel in the annals of the Church.

Book Reviews

Puerto Rican Migrants

migrants

SPIRITUAL CARE OF THE PUERTO RICANS, A Report on a Conference. Office of the Coordinator of Spanish Catholic Action, Archdiocese of New York, 453 Madison Ave., New York. 228 pp. \$4.75.

"THERE is no Puerto Rican problem," concludes the recently published report of the First Conference on the Spiritual Care of the Puerto Rican Migrants. "But there are a lot of Puerto Ricans with problems."

In April, 1955, 35 priests from 16 mainland (United States) parishes and 77 priests from two dioceses in Puerto Rico met in a four day session at San Juan, Puerto Rico.

Summary of Findings

The summary of their findings, the papers read, the review of diocesan activity and an appendix of supplementary material have been compiled and edited by Father William Ferree, Rector of the Catholic University of Puerto Rico, Rev. Joseph Fitzpatrick, S.J. and Rev. John D. Illich. Altogether, the published document gives a sympathetic and thorough coverage of the problems of our newest and native American immigrants.

Migration Providential

Puerto Ricans are leaving their homeland because they have to, to make a

living. (One of the most densely populated regions in the world, Puerto Rico has a density of 646 people per square mile, as compared to 53 on the mainland.)

Summarizing the situation, Father Gildea of Puerto Rico pointed out, "It seems that God in His Providence is bringing these people to the Mainland, because we haven't enough priests here."

To care for the religious life of the migrant, the Conference outlined four organizational possibilities:



Betty Schneider

- A national parish for Spanish-speaking people, which must be established or discontinued by Rome, can be created.

- Puerto Ricans can be integrated into existing territorial parishes.

- The "focal parish" can be arranged, whereby a territorial parish becomes the parish of Spanish-speaking parishioners of surrounding parishes.

- A mission can be set up within an existing parish, somewhat like a national parish, but on a temporary basis.

Each of these arrangements are in use. They were analyzed as they work in New York, Brooklyn, Chicago and Lorain, Ohio, with added discussion on the seasonal workers of New Jersey.

Thorough and Informative

In its thoroughness, the report gives suggestions for the preparation of non-Puerto Rican parishioners for the influx of migrants, including the use of human relations committees in the area. It has a bibliography and a study guide, which asks and answers questions such as "What is it like to come from a Latin land?" and "Do Puerto Ricans really create slums?"

As a handbook of information on the Puerto Rican migrant, **Spiritual Care of the Puerto Rican** is a "must." It will be invaluable to the priest and the parish where there are Puerto Rican parishioners. As a study project it will promote understanding and intelligent action.

—Betty Schneider

Betty Schneider, former National Director of Friendship House, is now living in Leroy, Minnesota.

Organizations
CHALLENGE TO ACTION by Msgr. Joseph Cardijn. Fides Publishers, Chicago, 1956. 144 pp. \$2.50.

THIS is a collection of outstanding talks given by Msgr. Cardijn. As founder of the Young Christian Workers he has had a profound influence on the lay apostolate all over the world.

Though most of the talks are specifically addressed to members of the Y.C.W., they are of general interest and value because of the emphasis on personal formation and the lay apostolate, called by Msgr. Cardijn "the work of revolution."

APOSTOLIC PERSPECTIVES, a Quarterly Devoted to the Apostolate of the Church. One year subscription, \$2.00. Box 181, Notre Dame, Indiana.

Apostolic Perspectives, formerly *Anima*, will have as its broad themes the "mission of the Church in today's world and the mission of the laity in today's Church."

During the past decade, there has been an increasing amount of serious study on the role of the laity. Anyone concerned with this subject knows that good articles are few and hard to find. Some are originally presented as talks or appear in obscure publications or in a foreign language. **Apostolic Perspectives** publishes the best of these.

Thus this new review is performing a real service with its solid, informative, and often provocative articles. We heartily recommend that you subscribe.
—M.L.H.

Readers Write:

Dear Editor: Recently we became acquainted with **COMMUNITY** and through our reading have gained a new knowledge and have become aware of the tremendous power for good that such a publication can exert.

The awareness of this influence has caused us to wonder if we might bring you one of our problems and ask that you present it to your readers.

We are most interested in finding adoptive parents for some Negro Catholic children. We have found that our efforts to locate such parents here in St. Paul has been most unsuccessful, so we are directing our appeal to **COMMUNITY** in the hope that some of your readers might be interested themselves or they may know of people who would be interested.

At present we are interested primarily in finding mothers and fathers for four of our children.

Kathy will soon be four. She is a most appealing bright little girl who needs a mother and father very much. **Patrick**, almost three, is an attractive, healthy little boy who could give much in the way of affection to parents who were his very own. **Rose Ann**, who is going on two, is a very pretty, appealing youngster. She could become a very sweet girl if given the love and affection of adoptive parents.

Patricia is just three, and she is a shy, retiring little girl who perhaps needs parents more than our other children. She would add much to any home in which she might be placed for adoption.

We have more information on these children, and we would be happy to share it with anyone who would be interested in adoption.

We ask that one parent be Catholic and that your marriage be valid. To this we add the other request that you want to be adoptive parents to normal, healthy little boys and girls who have normal care but who do not have their very own mother and father.

We feel sure that we will be able to complete any interstate agreement which may prove necessary if you or your readers know of homes for these children.

MISS MARY C. MEADE
Supervisor
Bureau of Catholic Charities
200 Wilder Building
St. Paul, Minnesota

Dear Editor: I enjoy your paper every month. I find the articles very enlightening, and only hope that others who don't think as we do may soon come to realize that God created on race—the human race.

Now for a note of criticism—did it ever occur to you that many colored Americans resent the label "Negro." We are not a people set apart but are fully Americans. People coming from distant shores to live in America are not classified Polish, German or Italian according to their place of origin. May it some day be the same with us whose forebearers have worked, fought and died for America.

The majority of colored Americans are of mixed ancestry, often through marriage and often due to conditions that existed during the slavery years. For us, America is truly a melting pot and to the majority of us the word "Negro" implies a suggested inferiority on the part of the user against us.

God bless you and keep you in your good works.

MRS. GERTRUDE M. QUARLES
Philadelphia 22, Pennsylvania

Dear Editor: I read the current issue of **COMMUNITY** with real pleasure. I really wish I could participate in some of the wonderful work you are doing so zealously. God bless you, your staff, and your work.

SISTER MARY ANTHONY, S.P.S.F.
Director of Nursing
St. Margaret School of Nursing
Kansas City, Kansas

Dear Editor: Walking down the street one day with my boy aged seven, he remarked to me, "Mother, aren't you glad you're not colored?"

On the face of it, what harm could there be in the attitude expressed by his question? But I saw immediately that there was nothing less than a positive superiority developing that could easily become arrogance. Besides, I feel no special reprieve for being what I am. My response was quick, positive and sincere.

"No, of course I'm not glad I'm not colored. Just think. Negroes suffer so much simply by being born a member of their race, they must be specially chosen and loved by God, because by simply accepting their fate they win heaven the moment they die. What greater fortune could any man have in just being born?"

This idea is not original with me. I heard a priest in a sermon to his predominantly colored congregation elaborate on the privileges they had in the particular cross they must carry. . . .

Nevertheless, can you explain to me why one so seldom comes across this beautiful teaching from those who seek integration? I realize it can be easily mishandled, leading others to the conclusion that the speaker is only trying another more subtle way of maintaining an evil status quo.

When I move among Negroes, it takes an effort for me to realize they are colored. And I was basically astonished and flattered when one woman in a talk to a group pointed me out as "one of us." Two of her children are my God-children.

But I'm not writing this with presenting my credentials in mind. I only want to know if something isn't being over-looked as a useful tool in the skirmishing.

MRS. MARY McPHERSON
St. Louis, Missouri

Dear Editor: I don't write letters with the same enthusiasm that I read **COMMUNITY**. Even though it is weeks late, I want to tell you what I thought of the April issue.

Except for one article which I "skimmed through" I read every word of the April **COMMUNITY**. And, I didn't put it down from the time I took it from the postman's hand until I had read every article. If others felt as I did, I'm sure there could be no better testimonial of the writing and editing.

I want to mention three items for particular praise: "If Your Son Should Ask" by Helen Caldwell Riley; "Parents Are Teachers Too" by Sister Agnes Immaculata, and "A Child's Eye-view" by Loretta Butler.

WILBERT QUICK
Huntington, West Virginia

Dear Editor: . . . I like **COMMUNITY** because I was in one of your houses last year for a few weeks. Although your paper is beautiful, it will never give the real spirit of Friendship House as I experienced it. I don't want to miss one copy because it is an echo of what I saw. The best thing I can do is to pray that all the readers of **COMMUNITY** and many others go and see you for a few days. They will close their eyes then, and see.

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This Felician sister teaches children the alphabet at integrated school.

For Teachers Only

AUDREY AND ELLEN were meeting for the first time since their high school days. Audrey, a convert in her early teens, had spent four years in a Catholic high school where she was one of 10 Negroes in a student body of nearly 500.

Ellen had been the first white girl Audrey had known well enough to talk to, and through their four years of high school they had become close friends. Now after 12 years, a chance meeting brought them together again. Meanwhile both had married and both had youngsters in grade school.

Recalls Early Experiences

Ellen was surprised, however, to learn that although Audrey was bringing her children up as Catholics, she was sending them to a public school. Audrey explained simply that remembering her own youthful experiences in a Catholic school, she wanted her children's school years to be free from similar frustrations.

Audrey's statement came as a shock to Ellen. Ellen had never thought of her colored classmates as otherwise than happy and fortunate to be where they were. Audrey's statement will also leave many Catholic educators bewildered, insulted, or resentful. Yet the truth is, there are many Audreys in our schools, and many teachers are wholly unaware of the tensions in their lives as students.

It could be that we Catholic educa-

tors of the North have the temptation to consider ourselves not quite like the rest of men. That is, those of us who have accepted the pitifully few Negroes with the courage to tap on our academic doors.

One Ebony Face

Because we look with pride on the one ebony face that peers out from every two or three hundred Caucasians in our schools, there is no reason for us to get the notion that we're close on the apostolic heels of a St. Peter Claver. Nor need we cast a scandalized glance towards the deep South when we hear of some amazing response there to school integration.

Granted we have some Negroes in our schools. Granted we had them even before the nation's highest legal voice reminded us of our Christian duty. Is that all there is to it?

Bristling With Righteousness

Perhaps at this point we bristle a little with righteousness as we assure ourselves, and others, that we're 100 per cent color blind. We boast of the fact that our Negro students enjoy every opportunity open to whites. What more could they want, we ask, trying hard to keep the edge off our voice (and perhaps fervently hoping at the same time their number won't increase).

Aren't they free to choose any course they wish, sit where they please in classes, cafeteria, assemblies, join all

school clubs and organizations—in a word, participate in every activity and advantage open to white students.

Operation Integration

So far—wonderful, and may God be thanked. But let's formulate a check list for Operation Integration because it's a good idea to take professional inventory from time to time.

Let's start with counselling. Do we honestly take as much care to study the abilities and ambitions of our colored students as we do of the white? Are we on the lookout for scholarship openings for the more talented ones?

Are we familiar with the job opportunities for Negroes in our town? If there's an Urban League, we shall do well to avail ourselves of its splendid facilities in vocational guidance.

As a means of more effective social counselling, have we become familiar with a few aspects of the ghetto area where our Negro students must live? There's a Harlem in almost every large American city—and in many of the small ones. An occasional walk through the one in our town will heighten our academic vision in a way no summer course in sociology could ever do.

Community Services Lacking

It is also possible that medical services and hospital care are not within easy reach of at least some of the Negroes in our school, perhaps of all?

As intelligent counsellors do we read an occasional book that will enlighten us on the almost miraculous achievement in every field of human endeavor by a race not yet a century out of slavery? Do we also have some of these books in the school library where students can pick them up on their own?

How about recreation available to Negroes in our locality? Have we investigated the matter at all? Could it be possible that there is not a single dance hall or amusement center where colored girls and boys can go?

Inviting Negroes to School

In the matter of school programs, do we ever invite a Negro to speak before our student assemblies? In the fields of science, art, education and entertainment there are many eminent Negroes who could do much to enrich the cultural endowment of our student body.

As for school entertainment, we shall, of course, scrupulously supervise all dramatic productions, and have the courage to bar minstrel shows where the portrayal of Negro characters is offensive to the colored.

What about the Parent-Teacher Or-

ganization? Are we tactfully assisting Negro parents to overcome their initial timidity in entering a new white group? Perhaps some have never yet found the courage to attend even one meeting. Or, if they have, are we concerned that they may never return because they were utterly ignored or openly resented?

Helping Parents Think

Do we make it our business to help the white members of our P.T.A. get their own interracial thinking straight so that they will be willing to attract Negroes into activities within the organization, invite them to work on committees, accept nomination for office? In the dances sponsored by the P.T.A., do Negro students attend, and have they reason to feel welcome there?

There's the important matter, too, of Negro alumni. How many of us make even an ordinary effort to keep in touch with them after they leave Alma Mater? Are we interested enough to be informed about how they are making out in the world beyond our classrooms—in that world where the dark-skinned find no easy road to travel, even in this—the world's most successful democracy?

This check list is far from complete. But each of us in our own way will add those items which fit best in our special strip of democratic America.

Not Worthy of Our Best Selves

We Catholic teachers do sincerely wish to examine the universality of our apostolic horizons, and the Christ-like clarity of our vision in the color distinctions from white—to brown—to black.

And what if we should discover that some of our answers are not quite worthy of our best selves as truly Christian educators? We can always do something about it, for we are genuinely concerned about all our students—the Ellens and the Audreys—their children, and their children's children.

Yes, we Catholic educators really do wish to be color blind. We do want Negro boys and girls in our schools. And we want to be sure these students will not feel their presence there is a special form of penance they must submit to for being Catholics.

—Sister Agnes Immaculata,
SND de N

Sister Agnes Immaculata teaches at Julianne High School, Dayton, Ohio. For 10 years she taught English and was Dean of Women at the University of Dayton. Her articles, short stories and poetry have appeared in a number of Catholic magazines.

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